

THE KOSMON CHURCH SERVICE BOOK

ISSUED BY THE COUNCIL OF THE CONFRATERNITY
FOR THE USE OF COMMUNITANTS IN THEIR PRIVATE
DEVOTIONS AND PUBLIC WORSHIP



*" To Thee, Whose Temple is all space,
Whose Altar, earth, sea, skies :
One chorus let all beings raise,
All nature's incense rise."*

PUBLISHED FOR THE
CONFRATERNITY OF FAITHISTS AND THE KOSMON CHURCH
16A THE BOULEVARD,
LONDON, S.W.17

BY THE KOSMON PRESS, 39 CHESTNUT ROAD,
W. NORWOOD, S.E.27.

THE
KOSMON CHURCH
SERVICE BOOK

FOR THE USE OF CONGREGATIONS IN THEIR SERVICES
PREPARED BY THE BOARD OF THE DENOMINATION
OF THE KOSMON AND ETHNIC CHURCHES



REVISED 1938
ANNO KOSMON 90

FOR THE USE OF THE KOSMON CHURCHES
IN THEIR SERVICES
PREPARED BY THE BOARD OF THE DENOMINATION
OF THE KOSMON AND ETHNIC CHURCHES

FOR THE USE OF THE KOSMON CHURCHES
IN THEIR SERVICES
PREPARED BY THE BOARD OF THE DENOMINATION
OF THE KOSMON AND ETHNIC CHURCHES

FOREWORD

THE primary object of this booklet is, as stated on the title page, to give to Communitants in a handy form, the rituals of the Kosmon Church as sanctioned by the Confraternity for use in open, or public worship.

It has, however, long been recognized that this collection of rites as an embodiment of the teachings and practice of the Church is peculiarly replete, and forms, therefore, an excellent introductory handbook. The publishers will always be glad to receive communications and answer inquiries from persons and societies to whom the principles embodied may appeal and who may feel disposed, directly or indirectly, to aid in their extension.

Owing to considerations of a spiritual nature, it has not been thought advisable to include a full rubric but, in a general way, the Cross of the Sacred Name and two candles on a White Altar may be considered appropriate. The use of incense is optional, though recommended.

Faithist Communities conducting public worship receive detailed instruction in the rubric recommended, or considered essential for the use of these rites.

May the blessing of the All One, Jehovih, rest upon this little volume dedicated to His Service by

THE PUBLISHERS.

CONTENTS

	PAGE
FOREWORD	3
ASCENSIONAL MAS	9
CONSOLATION RITE	23
ESSORA ,,	32
EVENSONG ,,	38
FUNERAL ,,	56
HEALING ,,	16
HOME SERVICE ,,	49
INTERCESSORY ,,	47
MARRIAGE ,,	51
PRECEPTORY ,,	5
ZARATHUSTRIAN MAS	42
DEDICATION OF CHILDREN	63
EMANCIPATION RITE	69

RITE OF PRECEPTORY

HYMN.

Chief. Hail, Faithists in Jehovih! [Sign—THE NAME.]

Response. All Hail, Worthy Chief! [Sign—Right hand raised.]

Chief. Under what symbol doth the All Light manifest in Confraternity?

Response. By the Unity in Wisdom, Love, and Power. [Sign—Triangle.]

Chief. In this acknowledgment is our strength, and faith at all times shall quicken our souls' aspirations.

We have met this morning in open Communion for devotion and instruction. May the inclination of our hearts be quickened by the Light of the Spirit, and our minds quickened by the Light of the Soul, that all we do or receive may redound to the Father's honour and glory!

Therefore in uniting for further service let us seek the All Father by an Invocation.

INVOCATION.

"Our Father Who art in heaven, &c.," or,

JOSHU'S PRAYER.

ALL RECITE: Jehovih, Who rulest in heaven

and earth, hallowed be Thy Name, and reverent amongst men. Sufficient unto me is my bread, and as much as I forgive those that trespass against me, so make Thou me steadfast to shun temptation, for all honour and glory are Thine, worlds without end. Amen.

BELL. All rise and recite.

The Declaration

I declare unto Thee, JEHOVIH, in the presence of the Faithists here assembled, that henceforth I will worship none but Thee, Thou All Highest Creator, Who art variously named by mortals, Jehovih, The Great Spirit, The Almighty, The Eternal Father, The I Am, The All Light, Eolin, Ormazd, The Architect of the Universe, Ever Present in all and yet above all, unto Whom none can attain for ever.

I declare that I will henceforth turn from evil and strive to do good, that I may come into at-one-ment with Thee, Thou All Father, Life of all life, and Soul of all souls, Who art to the understanding of all the living even as the sun is to the light of day.

I promise to abnegate self and dwell in harmony with my brother and sister Faithists, also to respect the authority of the Chief of the Community.

I promise to put aside the uncharitable tongue, and not to perceive evil in any man, woman, or child, but only the limitations of their birth and surroundings. In Thee, O Jehovih, is my trust. Amen.

READING.

HYMN.

PRECEPTORY.

HYMN (during which the Collection is taken).

NOTICES.

THREE BELLS : ALL RISE.

Chief. Brothers and Sisters, the sands of time the hour glass have run and this our sacred gathering must e'en now close. For that we have done or received, praise be to the All Light. As ye take your various ways, parting yet separating not, bear in mind this exhortation. Maintain before the world an upright mind, tolerant above all to thy fellow man. Fear not, though death should call and from the sphere of earthly labour say away. Thy work is not of earth for all time ; the life of Es is a higher call. But care for health ; and all ye do, do for Jehovih's sake. By a cheerful demeanour dispel care. Observe at all times the

Declaration, that by the example ye hereby show many shall seek the Father's Kingdom, and the Church of Kosmon shall grow apace till at last its Light is world embracing. Amen.

Response. Worthy Chief, honour to thy sacred charge. May Jehovih give us power to bear in mind thy exhortation. We do covenant ourselves anew to observe our Declaration. May Jehovih bless thee ; keep us all. Amen.

Chief. Give the heavenly food and fire, O Om, to Thy Faithists. Farewell angels. Spirits in Light surround the Sanctuary. Faithists, farewell!

Response. Farewell angels. Farewell Chief!



Or the formula may be recited as follows :—

Chief. Agni ahoma Emetha Omnii. Es val'e. Es Sanctui. Val'e Emetha.

Response. Val'e Eseans. Val'e Chief.



BENEDICTION.

THE ASCENSIONAL MAS



[Procession of Priests, with Hymn or Voluntary, the Chief Priest carrying the symbol of the Sacred Name (Cross and Leaf).]

Chief Priest, holding Sacred Name and facing congregation, says, from the Altar :—To Jehovih all adoration and glory for ever. Amen.

Response. By and through Him is all life and motion and power, things seen and unseen.

Priest. Nor is there an angel in heaven so high or sufficiently wise to comprehend Jehovih in His entirety, nor to see Him as thou seest thy fellow man.

Response. For He is within all, beyond and over all.

Priest. Being Ever Present in all places.

Response. Doing by virtue of His Presence.

Priest. Quickening all the living.

Response. Adorable above all things.

Priest. Even as the sun is to the light of day, so is Jehovih to the understanding of all the living.

All. Whereon to contemplate is the road to everlasting life, rising in Wisdom, Love, and Power for ever. Amen.

[Music, whilst S.N. is placed reverently on the Altar, the Agni lit and Incense offered by Assistant Priests.]

Chief Priest. Let us pray. (All seated or kneeling.)

Jehovih, our Heavenly Father, in full consciousness of the Power of Thy Wisdom and Love, we come to Thee this day, and in all humility seek to enter the fullness of Thy Holy Self.

We acknowledge the power of Thy Holy Word as revealed to Zarathustra and all the Iesu who have followed him. We seek to know more of those things pertaining to our higher destiny, that in following after them we may ascend into the fullness of Thy Light.

Grant, we beseech Thee, an open vision and a fuller revelation of Thy Majesty, that we may ever realize our true spiritual nature.

Knowing that Thine Angels gather near to help and bless ; knowing that Thy Will is done through Thine Angels and the souls of men, we would glory in the Sunlight of Thy Presence.

Grant, therefore, we pray Thee, that those powers which weaken our purpose, destroy our faith and negative our zeal, may be powerless to hold us longer in subjection, that we may ascend above the tetracts' enthrallment. And, furthermore, may all those dwellers in the Es life, who come athwart our path, or who are in any way associated

with us, limiting our aspiration, depressing or hindering us through earthly tendencies, be now impelled by the Light of the Presence to find ascension into planes of purification and release, that their bonds may be removed ; and we, by this our act of service, strengthen and help all those who are near and who desire to be no longer held by the bondage of Earth.

Father, grant us the Peace of Thy Presence, and give us faith that we may transcend corpor and rising thereby into realms of Light receive the benediction of the Sun Celestial. Hear this our prayer. Amen.

ALL RECITE : " Jehovih, Who rulest," etc. (see p. 5).

READING.

HYMN.

SECOND READING (relating to the setting up of the Wheel).

BELL. All rise.

Priest. Of the earth shall man learn earthly things. But light from heaven descendeth to mortals by the angels in heaven, who are the servants of the Most High.

Response. As the Sun at noon is to the corporeal earth so is Jehovih to the souls of men.

As the eye turneth to the east to behold the rising sun, so turneth the spirit of the child of Dawn to Jehovih, the Great Spirit.

Priest. He hath uttered the Sacred Name ; his hands have made the signs of the Ancients ; his feet have run quickly to the afflicted and his substance lifted them up.

Response. As the wicked find strength in armies, so, not single-handed, laboreth the child of Dawn.

Priest. He hath united in a Brotherhood with many. In the Chamber of holies supplicated he the Great Spirit. The words of enchantment are at his tongue's end. With his own hand writeth he on stone the password of the Faithist. It is the circumference of all. It extendeth from left to right and from below upward and it holdeth the symbol of life.

Response. I am the Self within all selves, saith Jehovih. Nor things seen, nor things unseen, nor light and darkness are, nor were, but all things proceed out of Me, and are of Me. Into motion and life quickened I them and all of them are but members of My body.

Priest. I made man a spirit but I gave him a corporeal body that he might learn corporeal

things, saith Jehovih. Death I made that man might inherit My Etherean worlds in the firmament of heaven.

Response. But man turned away from Me and desired the things of earth; and after death his spirit was bound to that which he desired, and he became a wandering spirit on the face of the earth.

Priest. In the midst of my desires I am cast down. I am unworthy in Thy Sight, O Jehovih. Have I not set store on my house and my land and on all manner of earthly things? Yea, as with a chain have I bound my spirit to become a wanderer on the earth.

Response. And the spirits of the bound have I made to encompass the earth in all places, and until they put away the darkness that is in them, they shall not inherit my Etherean Worlds, saith Jehovih. Neither shall they hear My Voice, nor believe in My Person, for they have descended into darkness and are blind and dumb to my glories in the firmament of heaven.

Priest. But I provide for them in their darkness, saith Jehovih, for I bring the earth into a light region in the firmament above and I send My Holy Angels to deliver them out of darkness and bondage. In My Name raise they up men with

eyes to see, and ears to hear, and I proclaim unto the nations of the earth.

Response. Make of my body and my spirit, O Jehovih, a servant unto Thee, and whatsoever Thou puttest upon me that will I accept and do with all my might and wisdom and love. That which Thou hast taught me will I proclaim, fearing naught that may come upon me ; for Thou shalt make of me an example of steadfastness for Thy Glory. For the loss of my earthly goods will I complain not ; nor for imprisonment nor toil, nor sickness nor death. To Thy servant these things are as nothing. Without Thee, O Jehovih, I am as nothing ; but Thy servant will I be henceforth for ever. Amen.

Glory be to Thee our Father. Amen.

ALL SEATED.

VOLUNTARY.

Address

HYMN.

Chief Priest. Beloved brethren, in the fullness of faith I do conjure you now to approach the throne of grace to ask whatever you will and it be a blessing and a help to you.

For, know well and understand, that in this day of Kosmon the ancient promises have been renewed ; and though ye be of little faith, yet the Angels of the Presence shall draw near and listen to the petition ye have to make.

So by your faith shall they be aided to help you, that the Father's love be magnified in your life. Knock and the door shall be opened. Ask and ye shall receive. E'en though ye be not of this Church or Brotherhood, come, turn this Wheel as an outward token of an inward petition, and ask in prayer what ye will, and Jehovih, our Heavenly Father, shall bless you. So shall His Kingdom be advanced through you.

For I trow that in the measure ye receive, so shall that light impel your feet on the path of good works done unto others, to the Father's honour and glory, worlds without end. Amen.

During a slow voluntary the petitioners come to the Wheel and make their silent petition.

Chief, or other Priest, offers thanks.

NOTICES.

CLOSING HYMN, WITH COLLECTION.

BENEDICTION.

RITE OF HEALING



HYMN.

Chief Priest. Let us pray.

O Ormazd, we have met to-day to do Thy Will : to minister to our fellow kind. Thy love has guided us to this labour, and we are filled with zeal for the task.

Thy children [some of whom are present amongst us] have petitioned Thine Almighty aid, and in this hour of supplication await in faith the power from above.

Come, O come, Thou light of sweet forgiveness. Remove the burden of sorrow and of pain. Restore again the sufferers' strength, giving them release from suffering.

Thy Hand can heal : Thy Voice can speak the Word of Power. Therefore come, Thou Great All-Healer. Come, and in this rite surround us here.

And we pray, Our Father, that having received we shall freely give. Therefore incline our hearts to acts of mercy ; and may we at all times forgive all trespasses against us.

Come, O Light Celestial, Transcendental, come. And may Thy Holy Ones of Power now draw near, and round this humble shrine foregather. We,

being conscious of their presence, would now unite, in this Sacred Office, our power with theirs.

May the light that burns within the Sanctuary be again revived in the lives of those who seeking come before Thy Shrine this morn (even), that they, going forth renewed in strength again, shall praise Thy Holy Name for ever ; Name of All Names, glorious and mighty.

May those whom we bear in mind, who are not in corpor presence here with us, receive also of this Thy Benediction : Healing, strengthening and restoring them again.

Most Holy Light, hear this our prayer. Most Holy Lord of all Lords, hear this our hearts' petition. Amen.

“ Our Father, etc.” (chanted), or, Joshu's Prayer.

READING (from Book of Healing).

ALL SEATED, OR KNEELING.

[The Priest and Congregation recite alternate lines.]

Priest. Eternal Father, hear our petition.

Response. Eternal Father, hear this our prayer.

Priest. As now Thy Rites of Healing we revive.

Response. O, by these Rites the sick restore.

Priest. Grant, O Father, now Thy blessing.

Response. Grant, O Father, restoration.

Priest. Aid the suffering who come seeking.

Response. Father, bless Thy children all.

Priest. We give ourselves in consecration.

Response. May we ne'er stray from the Pathway.

Priest. May we daily strive to Thee.

Response. And our lives be ever given.

Priest. Given in service unto Thee.

Response. May Thine Angels gather with us.

Priest. May we with Thine Angels now unite.

Response. May Thy healing now descend.

Priest. Give us healing in this rite.

Response. Father, hear us now. Amen.

[Priests here join the sufferers and attendants in a circle at the foot of the Altar.]

Chief Priest. It hath been revealed to us since ancient times that Faith opens the door for Life to enter. Let us all unite in this act of faith, and in silence petition the Father's aid.

Exhorts further as inspired.

Then, facing the Shrine. O Eternal Father,

we pray that [names] present here with us this morning may receive Thine aid, and be restored again to health and strength. Our Faith is in Thee; hear this our prayer. Amen.

VOLUNTARY or HYMN, during which the sufferers are ministered unto by the Chief Priest, after which they withdraw, either altogether, or to the body of the Temple. Priests return to the Altar.

PART II.

For the Absent.

Chief Priest. Let us pray.

O Eternal Father, Who bearest Thy children in Thine arms when the hour of trial cometh to them; this morn (even) we do pray and petition that [names] may be relieved from the affliction that now assails them. May Thy Healing Hosts in Light Angelic go to them, relieving them from pain. Restore their health again. Father, hear our prayer. Amen.

[Prayers for individual sufferers here follow, also the blessing of clothing, fruit, flowers, etc., for the sick.]

Chief Priest. [names] desire to render thanks for blessings received, etc.

HYMN OF PRAISE.

PART III.

(VITAM.)

Chief Priest. That health and strength be vouchsafed to all who are here gathered, let it be our joyous labour to unite in the rite for the renewal of health and strength.

Let, therefore, your hearts incline to Peace. Let the aspirations of your hearts ascend to the planes of the All Pure. Let your minds dwell on the theme of the renewal of life, and in the rhythmic inflow and outflow of the breath concentrate on Om, the giver of life. Firstly let us unite, whilst seated, and in meditation, in singing the following hymn. Afterwards unite with me, repeating, as I give, the words of sacred power.

HYMN.

Mantra at the Priest's discretion.

Chief Priest. Let us continue in our contemplations on the Bountiful All-Giver, and those of you

who are so inclined, come, and kneel here before the shrine and we will further invoke a blessing for your welfare.

After the Blessing and Contemplation, ALL RISE. The following sentences are pronounced by the Priest, and responded to by the people, each *three* times :

- O Om, give us strength.
- O Om, give us of Thyself.
- O Om, may our health increase.
- O Om, purify our being.

And the following *once* each :

- O Om, we live in Thee.
- O Om, we breathe Thy breath.
- O Om, Thou art the Breath of Life.
- Glory be to Thee, O Om. Amen.

[The foregoing can be omitted, at the Priest's discretion, if many have received the health blessing.]

CLOSING.

NOTICES. COLLECTION.

Priest. Children of the Father's Kingdom all, having accomplished that which the soul required of us, let us take our various ways. Let our hearts

dwell on the Unity, and, constantly aspiring in the way of the Higher Life ; being true to our higher selves ; seeking the Good, the Beautiful ; so shall the Sun Eternal shine upon us, and His Power reside within us, now and for ever. Amen.

Jehovih's Light be upon ye all.

All. Jehovih keep thee! Amen.

BENEDICTION.

PROCESSION.

RITE OF CONSOLATION

(M'GITWIN)

A Service for Morning



THREE CHIMES (SLOWLY).

OPENING HYMN.

First Priest. Beloved Brethren, we have met this morning in solemn service to seek the Light of Heaven and the ways of the Eternal. May our desires be free from earth, and in looking upward may we find our hearts aspiring unto the Source of all strength. Let us this day renew our faith, and the Father will reveal Himself unto us, and in our lives we shall see all things working sweetly according to His Holy Will.

Let us seek the Light in prayer.

[Sit or kneel, *except* Priests and Assistants.]

Jehovih, Who rulest in heaven and earth, hallowed be Thy Name, and reverent amongst men. Sufficient unto me is my bread, and as much as I forgive those that trespass against me, so make Thou me steadfast to shun temptation, for all honour and glory are Thine, worlds without end. Amen.

ALL RISE AND CHANT.

YAD.

Praise be unto Thee, Jehovih! Who can search out the completeness of Thy creation?

Or know the magnitude of Thy places, Thou Almighty! And Thy endless inventions?

Thou shalt be my theme for ever: to find the far-seeing devices of my Creator, the work of my soul.

I was alone in the world. Angels and men fed not my soul: I was hungered and in gloom.

Then I turned to Thee, Thou Almighty. And Thou gavest me a new growth, a fruit of life in fire!

Which grew brighter and brighter. And my vision was recovered, and Thy heavens were opened as a book is opened.

And I drank of Thy waters: and ate of the tree of the resurrection to Thy everlasting kingdoms.

The secret of Thy wisdom, O Jehovih, was uncovered: the way of Thy Mightiness made imperishable for ever!

SON.

Because Thou gavest into mine own hand to exalt myself, O Jehovih! For perpetual resurrection shapedst mine every part before I knew the

way of the Almighty! Praise be unto Thee for ever! saith the Faithist!

Because Thou providest from the ancient times for Thy Mighty Word. From everlasting Thou hast provided prophets to know the way of the Omnipotent! To reveal the unseen heavens created by Thee!

Because Thou hast kept alive the line of Thy Majesty in mortals! Built a house for Thy chosen, wide as the world! Faith in Thee above all things in earth or heaven, saith the Faithist.

When all the world beside faileth, Thou my Creator, standest before me Mighty and full of love. Thou One Alone, imperishable for ever, and just and merciful. Praise be unto Thee, Jehovih, Who art greater than All!

ALL SEATED.

READING (short explanation).

HYMN.

[All kneel, or incline.]

Second Priest. O Light of Lights, we come before Thy Shrine this morning, our hearts full of thanksgiving for the knowledge that has come to us

of Thy Great Magnitude—for Thou hast revealed Thyself in the Light that cometh to our souls. Wherefore we cry, Hail! Holy Light! Creator Supreme! May Thy Love abound in us, that we may bring forth the fruits of Thine in-dwelling—the gifts of the spirit and the growth unto life eternal. May we, in realizing the nearness of the world of Es, be lifted up on the wings of faith unto the gates of the everlasting day.

That the knowledge that Thou art in the seen and unseen be truly revealed to us; that never more shall doubt walk by our side; and that the higher self be unfolded; we petition this morn that Thou wilt hear our supplication unto Thee, which we make in the full knowledge that rule of growth needs a pure desire on our part and a receptiveness for the response thereto.

For we are assured, and our experience hath ever shown, that Thy Will is done by Thy ministering angels who work in the *soul* of things.

Somewhat louder. All ye who are assembled are now invited to join in the Litany.

[Precentor and Congregation Chant Alternate Lines.]

Precentor. Father, grant us the peace of Thy Presence.

Response. Give us faith that, by Thy help we can transcend corpor.

Precentor. May the spiritual worlds be revealed to us.

Response. And Thy Love abound in us.

Precentor. Give us of Thy Wisdom.

Response. Give us of Thy Love:

Precentor. Give us strength in the hour of our trial.

Response. Grace in the hour of temptation.

Precentor. That we be efficient in Thy service may physical strength increase.

Response. May Om the power to receive be ours.

Precentor. And Na the going forth in might be our praise.

Response. O One All Mind, quicken our minds in right thought.

Precentor. Quicken our hearts in sympathy.

Response. Teach us dispassion and sympathy.

Precentor. Give us Thine Ahoma.

Response. May Agni, the Light of Thy True Presence, burn within us.

Precentor. May all that is untrue fail before Thee.

Response. May the unreal give place to the real.

Precentor. Father! I rejoice in Thee.

Response. O Om! my heart rests in Thee.

Precentor. Jehovih! Thou leadest me through
Thine angels.

Response. Therefore I do not fear.

Precentor. E'en in the valley of death will I
rejoice.

Response. For my Essean home is beyond.

Precentor. Guide my feet, O Father!

Response. May the hour of worship ever call me.

Precentor. Teach me Thy wise decrees.

Response. May I do my utmost in Thy service.

Precentor. And when the light of the higher
mysteries breaketh o'er my soul.

Response. May I still seek Thee in deepest
humility.

Precentor. So shall my spirit shine with Thy
Glory.

Response. And when I enter the etherean
worlds at last.

Precentor. Then shall I know Thine Orian Gods.

Response. But even now may Etherea be born
within me.

Precentor. And the wisdom of Thy Holy Angels grow upon my soul.

Response. May I learn forgiveness.

Precentor. May I find a fuller revelation of Thee in Love Adorable.

Response. May Aheba be revealed to me.

Precentor. And Amereth be revealed to me.

Response. May my troubled heart receive Thy consolation.

All. Come, therefore, O Great Spirit! sanctify and renew again Thy dwelling place—my soul. Amen.

SUPPLICATO.

[Seated or kneeling.]

Rock of Ages, full and free,
Let me build myself on Thee.
Bountiful Thou art and high,
I Thy Name would glorify ;
Rock of great infinitude,
Fill me with Thy plenitude.

Transcendental, Light sublime!
Thy One Name throughout all time
Like a rock shall ever stay ;

And the Light of Kosmon Day,
Calling all, both near and far,
Hails the bright glad Morning Star.

Rock of Ages, full and free,
Building now my house on Thee,
In this hour of prayer I seek
Strengthening where I may be weak ;
Warning where I may seek wrong ;
Build me—Thou alone art strong.

Rock of Ages, full and free,
May my faith be built on Thee,
And this solemn hour of prayer,
Bring Thy Holy Angels where
Hearts are yearning to receive
From life's cares a short reprieve.

Holy Angels, bending o'er,
In the Father's Name restore—
Shattered hopes and faith that's weak,
Whilst we, humbly praying, seek
Power to journey on life's way
Till we hail Eternal Day.

Amen.

[Here the Priests and Assistants stand below the Shrine, and the Suis between ; if no Suis be

present then one chosen delivereth the message, to any who may come, as his soul guideth him.]

First Priest. Let any who seek light on the way now approach and let the soul interpret the message given in the Father's Name.

The Suis, either in trance or under the light of inspiration, takes the right hand of any who approach, saying :—

Child of the Eternal Father's Kingdom, let these words sink into thine heart in answer to thy prayers uttered or unexpressed.

Then follows the full message. All or any of the Congregation may receive of this blessing.

HYMN OF PRAISE (during which all return to the Altar).

NOTICES. COLLECTION.

First Priest, turning towards the Shrine, offers Prayer of Thanksgiving.

BENEDICTION.

ESSORA RITE

✠

Meditation during Voluntary.

ONE BELL : ALL RISE.

Chief. Hail, Faithists in Jehovih! [Sign—THE NAME.]

Response. All Hail, Worthy Chief! [Sign—Right hand raised.]

Chief. Under what symbol doth the All Light manifest in Confraternity?

Response. By the Unity in Wisdom, Love, and Power. [Sign—Triangle.]

Chief. In this acknowledgment is our strength, and faith at all times shall quicken our souls' aspirations.

The All Light saith : To know Me is to know all things. He who striveth to Me is My chosen. He who knoweth not Me, proveth not Me ; he who knoweth Me cannot prove Me.

To every self I am The Self of that self. He who perfecteth that self which is in all selfs, such a man is one with Me. To travel on such a road, that is the right road.

Hear Me, O man! My Voice cometh upon the souls of men ; thy All Highest is Me, thy all lowest is sin. Two things only set I before thee, O man, the self that is Myself, and the self that is thyself. Which wilt thou serve ?

All Respond. In the air and in the fruits thereof is my substance ; into the air riseth my spirit upward unto Thee, O my Father in heaven!

Quicker hast Thou made my spirit than my flesh ; quicker Thou my soul than the dust of the earth.

Who can comprehend Thy handiwork ? Who else but Thee knoweth the delight of my soul unto Thee ? Verily art Thou the comfort of the living, the solace of the dying, and the joy of the dead.

I was not, and I knew not ; Thy hand moved and brought me forth, and lo, here I am ! Yea, Thy spirit moved upon Mi, the mother earth, and I am one of the fruits thereof.

How shall I glorify Thee, and in Thy service how shall I render Thee recompense ?

Chief. Jehovih saith : In a fraternity thou shalt practise thy highest light, and, by constant aspiration and good works done unto others, thou shalt develop thy soul unto fullest growth, and thus become receptive to the guidance of the Lords of Wisdom, and the Voice of the All One speaking

in the Omnific silence within, until at last those things shall come, of which it is written in the sacred records : That the reign of Peace, Love, and Wisdom shall be established in the Kosmon Race.

Therefore to this end let us renew our Covenant, and before the Altar of Jehovih make our vows of fidelity, that we may attain unto that fuller growth to the honour and glory of Jehovih. Amen.

ALL RECITE THE DECLARATION (see page 6).

Chief. Let us pray.

ALL RECITE, SEATED OR KNEELING.

JOSHU'S PRAYER (see page 5).

[Further short invocation by Chief.]

HYMN.

READING FOR THE EVENING.

TWO BELLS : ALL RISE.

Chief. To Jehovih all adoration and glory for ever. Amen.

Response. By and through Him is all life and motion and power, things seen and unseen.

Chief. Nor is there an angel in heaven so high

or sufficiently wise to comprehend Jehovih in His entirety, nor to see Him as thou seest thy fellow man.

Response. For He is within all, beyond and over all.

Chief. Being Ever Present in all places.

Response. Doing by virtue of His Presence.

Chief. Quickening all the living.

Response. Adorable above all things.

Chief. Even as the sun is to the light of day, so is Jehovih to the understanding of all the living.

All. Whereon to contemplate is the road to everlasting life, rising in Wisdom, Love, and Power for ever. Amen.

ALL SEATED.

Chief. God said: Ye shall assemble for the communion of angels regularly and maintain intercourse with them, doing this in the Name Jehovih, and for spiritual light in regard to spiritual things. But when ye assemble, let no man nor spirit be as a spectator to others, but as all men labour in the field to gather the harvest, so shall all members in the assembly, by prayer or by music, contribute a glory unto the Father.

Hereupon all recite. Unfold within me Thine attributes, O Jehovih, that I may manifest forth Thy Light. May Thine angels now draw near and in this sacred communion aid us all. Amen.

[Still seated or kneeling the following Hymn is sung.]

SUPPLICATO.

In Thy House, O Father,
We Thy children meet,
And in this communion
Thy One-Presence greet.

From the self's distractions
Keep our hearts here free,
That we in Thy keeping
All at peace shall be.

Teach us how to know Thee,
And Thy Lords to know,
That in paths of wisdom
We with them may go.

Learning of Thy power,
Making all men free ;
How by contemplation
We unfold in Thee.

As the Light of Kosmon
Greets the Dawning Race,
May we as Thy builders
Find in it our place.

In our contemplations
Be Thou now our Guide ;
Whilst the gates etherean,
Angels open wide. Amen.

[Here the congregation sit in quiet contemplation and communion while a short Voluntary, with slow music, is played.]

THE LIGHT IS GIVEN FOR THE EVENING.

VOLUNTARY.

HYMN (during which the Collection is taken).

NOTICES.

THREE BELLS : ALL RISE.

Chief. Brothers and Sisters, the sands of time,
etc. (see p. 7).

EVENSONG OF EMETH

(SEFFER YETZAD)

™

Meditation during Voluntary.

HYMN.

Chief. Hail, Faithists in Jehovih!

Response. All Hail, Worthy Chief!

Chief. Under what symbol doth the All Light manifest in Confraternity?

Response. By the Unity in Wisdom, Love, and Power.

Chief. In this acknowledgment is our strength, and faith at all times shall quicken our souls' aspirations.

LET US PRAY (Invocation by Chief).

[All seated or kneeling.]

All. Jehovih, Who rulest in heaven and earth, hallowed be Thy Name, and reverent amongst men. Sufficient unto me is my bread; and as much as I forgive those that trespass against me, so make

Thou me steadfast to shun temptation ; for all honour and glory are Thine, worlds without end. Amen.

ALL RISE.

The Declaration (*See page 6*)

READING (All seated).

ANTHEM OR HYMN.

Recited alternately by two Priests (Congregation seated).

Two kinds of voices have I, saith Jehovih : The silent voice and the audible voice.

All men I created susceptible to one or the other of My voices, and many to both.

One man heareth My voice in the breeze, and in thunder, and in music.

Another heareth My voice in the flowers of the field, and in the scenery of the mountains.

And yet another feeleth My inspiration ; and he skippeth up the mountain side, and tireth not on the way.

He that neither seeth nor feeleth My inspiration, goeth up the mountain in great labour.

In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration.

And if he have great purity as well, then he shapeth My Light into corporeal words.

These I taught man to call My revealed words.

Nevertheless, no corporeal man created I perfect; neither can any man reveal My words perfectly.

But I created the way open to all men, to try to reveal Me.

According to man's approximation to perfect manhood, so reveal I unto him, by My Presence and My words.

According to man's imperfection in manhood, so doth not My inspiration manifest on his senses.

Perfect manhood created I possible, in equal corporeal and spiritual senses.

Strong corporeal senses and weak spiritual senses detract man from My Presence, and make him infidel to My Person.

Such a man denieth My inspiration and the inspiration of My angels. He is little more than a forest tree, which hath a trunk and many branches, but moveth not from its place.

Therefore in this Kosmon Era shall the Light of Jehovih be established anew, by the inspiration coming to the souls of men. His seers shall speak words of heavenly wisdom, and His prophets the words of wise counsel. And the Light of the Soul—

the All Highest—shall burn as one lambent flame in the reign of Universal Love and Peace.

And His glory shall be the glory of the sun, moon, and stars, and man shall learn to fulfil his destiny—to establish the Higher Self—Self of the All Self within—to accomplish that which is his birthright ; and to walk the earth guided by the Angels of Wisdom.

Both Priests in unison. Therefore do we labour to found Jehovih's Kingdom on Earth ; to teach man uprightness and the way of life, and, conjointly with the angels who do Jehovih's Will, direct the growing Race by the powers of spirit and the law of the higher life. Amen.

HYMN.

THE LIGHT FOR THE EVENING IS GIVEN.

VOLUNTARY.

HYMN (during which the Collection is taken).

NOTICES.

THREE BELLS : ALL RISE.

Chief. Brothers and Sisters, the sands of time, etc. (see p. 7).

RITE OF ZARATHUSTRIAN MAS



Procession of Priests around the Temple with music or music and singing.

Priest. Beloved Brethren, it is well that we have gathered together to celebrate this sacred Mas, whereby the loved ones who have passed into the life of spirit shall be blest by these our labours even as it is written :—

Thrice at the setting sun shall ye assemble and sing for the soul of the dead, remembering his virtues in great praise. Then shall ye deliver his spirit unto My Asaphs for the mansion I have built, and I will render unto him the delights of My kingdoms according to the light of his understanding.

And again it is written : Then came the first night of the new moon and Zarathustra went into the place of worship and a great multitude also came in. So I'hua'Mazda said : This is Mas night for the spirits of the dead. I will sing and pray for the spirit of the king, and afterward for all spirits who are in darkness.

Therefore, beloved Brethren, in regarding this

as a solemn obligation, let us unite in an act of sacred service that, by our prayers and aspirations, our loved ones in Es shall be aided into the fullest glory of the life beyond the veil. Amen.

Response. Amen.

Priest.

LET US PRAY (Invocation by Chief).

[All seated or kneeling.]

READING.

HYMN.

ADDRESS.

THREE BELLS : ALL RISE.

Chief Priest. To sing and rejoice in Me, O My beloved ; and to attain to great knowledge ; these are the roads I created ; shining, diversified and broader than the imagination of man. By death provide I the resurrection of the souls of the dead. Mourn not for my proceedings, O My beloved ! But be ye wise and rejoice with discretion in the glory of My creations.

All Respond. Thou, my Creator, and of great glory, Who fashioned atmospherea full of heavens ; adorned the intermediate world with Thy mighty hand, resplendent with holiness in Thy praise.

Praise be to Thee, Thou Highest, in Whom the

worlds shine with the light of the Almighty! Thy three great worlds, the corporeal, the atmospherean and the etherean, bright and full of holiness in Thy praise.

Praise Jehovih, ye atmosphereans, ye es'yan fruit of the Almighty. Sing to Him in your plateaux of millions of cities, in praise of the Creator proclaim the multitude of your places.

[All seated or kneeling, a PETITIONARY HYMN
is sung.]

Priest. All ye who desire to remember the loved ones who have passed into Es life may now in due order approach the Shrine and offer a prayer on behalf of one or more whom you have in mind, such prayers to be an offering of love and joy to the Father for the risen one, that love may increase and, if it be the Father's will that they shall now approach, then shall love flow from each to each in sweet and heavenly benediction. Amen.

Here those wishing to remember any Esean or Eseyan, may now approach and before the Shrine offer a prayer such as follows :—

A PRAYER THAT MAY BE SAID AT THE SHRINE

O Eternal Father, I remember before Thee . . . who (or whom) in love I have in mind. May joy

surround him (or her) giving him (or her) Thy Peace, and the Light of Thy Resurrection draw him (or her) onward and upward to Thee. Amen.

The Petitioner may add other words, or vary the prayer if so desired. He, or she, may deposit a few grains of incense, though the Rite does not command this.

[During the above all are seated or kneeling.]

THREE BELLS : ALL RISE.

Priest. O Eternal Spirit, we thank Thee for the knowledge of Life Eternal. We praise Thy Name that our loved ones, standing in the light of Es, are enabled in this solemn hour to draw near and mingle with us in this sacred rite. And now we particularly bring before Thee . . . who has (or have) recently entered the hadan life. O may Thy peace and love be granted unto him (or them). May the knowledge of the Es worlds be unfolded to him (or them), and grant, Our Father, that he (or they) may now be enabled to start on that glorious journey, onward and upward to Thee for ever, returning to us according to Thy Holy Will, Who art Father of All. Amen.

All Respond. Glory be to Thee, Most High, Our Father-Mother, Who bearest us in Thine arms.

Hail, Supreme and Ever Living! We praise Thee for our loved ones, who have passed into the Esean land. All praise and glory be to Thee for ever. Amen.

PRAYER FOR ALL SPIRITS IN DARKNESS.

HYMN OF PRAISE.

BENEDICTION.

PROCESSION OF PRIESTS, who afterwards make the sign of the Sacred Name before the Altar.

RITE OF INTERCESSION



[The following ritual is provided for use when it is desired to make intercession for any particular purpose, or to give additional opportunity for personal intercession.]

[Open with Essora Rite (p. 32) as far as the Reading.]

HYMN.

SHORT ADDRESS.

HYMN OR VOLUNTARY.

PRAYER AND LITANY FROM RITE OF CONSOLATION.
(See page 25.)

GONG. ALL RISE.

First Priest. Beloved Brethren, it is given unto us to seek the Heavenly Father's aid at all times that we may be equipped on the path of our unfoldment; nurtured by His Immortal Love; strengthened by His Grace, and aided by those who watch and minister from the heavenly worlds beyond.

Therefore, that our faith may be renewed, let us seek His aid this night, and we shall be quickened with the Inner Light and praise the Giver of all gifts by lives devoted to His Service. Amen.

HYMN.

Here Intercession is made at the Wheel as in the Ascensional Mas. Priest invites with suitable words.

[Chief, or other Priest, offers thanks.]

HYMN OF PRAISE, WITH COLLECTION.

NOTICES.

Chief. Brothers and Sisters, the sands of time, etc. (see p. 7).

A FORM OF HOME SERVICE FOR FAITHISTS

✽

This could also be used when two or three Faithists meet together occasionally.

HYMN (sung or recited).

In the Name of Jehovih (sign) and unto Whom be all honour and glory. For He is the life of all the living and the soul of all souls.

* For even as the sun is to the light of day, so is Jehovih to the understanding of all the living, whereon to contemplate is the road to Everlasting Life, rising in Wisdom, Love, and Power for ever.

O Thou All Light, henceforth I (or we) will eschew the praise of men and, folding my (or our) hands against worldly fame, strive to come more completely into At-one-ment with Thee. Amen.

[The invocation may here be extended.]

[READING from *Oahspe*. If two or three be assembled, then discourse upon the teachings and the Higher Life—or the discourse may be deferred.]

Another Hymn may now be sung or recited.

Then read :

God said : Ye shall assemble for the communion of Angels regularly and maintain intercourse with them, for in no other way can ye demonstrate the continued life of the spirit, doing this in the Name Jehovih, and for spiritual light in regard to spiritual things. Whoso consulteth the spirits for earthly things shall fall in darkness. But when ye assemble, let no man nor spirit be as a spectator to others, but as all men labour in the field to gather the harvest, so shall all members in the assembly, by prayer or by music, contribute a glory unto the Father. Amen. •

THEN ALL RECITE :

Unfold within me Thine attributes, O Jehovih, that I may manifest forth Thy Light. May Thine Angels now draw near, and in this sacred communion aid us all. Amen.

[Ye shall then sit in quietness : and in the harmony and peace of thy surroundings we shall draw near, and manifest by impression, or suis, or even sargis, and the Father shall quicken ye to be receptive to our ministrations. This shall be to ye bread from Heaven and Angels shall converse with ye whereof and in what manner *Oahspe* speaks.]

Here, after further hymns, and Prayer of Thanks, shall end the service in the Name of the All Light.

MARRIAGE RITE



After the Bride and Bridegroom have come into the Church, or Community Room, the Priest, Rabbah, or officiating Chief shall call them to the Shrine, and say :—

Brother . . . and Sister . . . , ye have come seeking to be united in the holy bonds of marriage according to the sacred rites of the Kosmon Church. Ye are conjointly making this one of the supreme moments of your earthly existence, the issues of which are so momentous that we must here pause to consider them.

According to the strict Zarathustrian law, he who taketh a wife, or she who taketh a husband, should not marry again should the partner die. Neither should they who are united in marriage seek to annul the marriage tie by laws of the land without the consent of the High Rabbah ; nor should they who have been so separated seek to marry another.

But this act of marriage does not bind ye to the strict Zarathustrian Law ; saving that at any time ye should seek to enter the Zarathustrian Ministry called the Priesthood ; in which case the law becometh binding.

But touching the covenants of the Church, they

require of us that we should at all times be examples in the world ; in which case thy home life should be such as becometh children of the All-Father, and Faithists. Nor should the world know of domestic troubles arising from any disharmony as between those who have been united by these rites. The Rabbah would at all times hear those who are in trouble or distress.

But inharmony shall not come into this unity if ye do cleave unto one another in true comradeship of heart and mind.

If it be Jehovih's Will, and ye have children born unto you, they should early be dedicated to Jehovih and His Holy Work. For ye are children of the Light and may bring forth heirs unto suis.

Therefore bear in mind the covenants and have no fear. Love, cherish and uphold each other and the blessings of the Higher Life will unfold in thy united lives. So may it be. Amen.

Give ear to the Holy Word as touching marriage.

[Reading from *Oahspe* or the Sacred Writings.]

The Priest then stands before the Shrine, saying :

O Jehovih, we come before Thy Shrine this day, and seek to unite in the holy ties of marriage two

of Thy children. We know Thy Light is upon them, for Thou dost bless all who desire to serve Thee. We earnestly and humbly pray that this bond shall be one of sweetness, purity and truth; uniting them in fellowship of heart and soul unto the Life in Es.

Let not the word of evil ever be spoken against them. Keep them united, and may Thy Holy Angels of the Presence bless their home, and may all that is good and bright dwell therein. Keep them, Father, by Thy Love. Amen.

Beloved Sister (pre-name) will you take the hand of Brother (pre-name). Brother . . . unite thy hand with Sister. . . .

Brother . . . repeat after me : Sister . . . here before the Shrine of the All Light I take thy hand as a token of my earnest desire to unite thy life with mine. Jehovih is my strength. Amen.

Repeat for Sister.

Water—Symbol of Spirit.	{	The marriage ring is then brought in a small glass vessel containing perfumed water. The Priest takes it out and hands it to the brother, who puts it on the bride's finger <i>without drying it.</i>
----------------------------	---	---

As thou dost place the ring, repeat these words :

“As a token of the spiritual bond that shall henceforth exist between us.”

Then the bride shall repeat as follows :—

“ I accept this token and shall henceforth regard it as a token of the spiritual bond.”

Incense is then brought, and during the singing (if any) the Priest offers incense at the Shrine and then censeth the bride and bridegroom.

Then, all kneel. Let us pray.

Joshu's prayer in unison (see p. 5).

Further prayer of thanks by Priest.

Then, all rise and recite the Declaration (p. 6).

All seated, and the Priest delivers the charge.

Optional.

{ It shall be sometimes customary for the Priest to take a vessel from the Altar containing unfermented wine and offer the same to the Bride and Bridegroom, after partaking himself, saying :

{ “ Henceforth ye shall partake of one cup. And we thy brethren shall share with ye the delights of spiritual Brotherhood.” Amen.

{ A little child shall here give the bride a white flower, and the bridegroom a yellow flower.

This must
be observed.

They then sign their names in line with each other—bridegroom first—in the Community Register, and the Priest or Rabbah shall draw an oval ring around enclosing both names and sign his own outside.

He then calls for a thrice Hail!

BENEDICTION.

Joyful singing and music, and the bride and bridegroom march forth with linked arms (sometimes preceded with incense and music).

Notes.—The Marriage Rite may be performed by any Rabbah, Priest or Community Chief. Or, in special cases, by one appointed by the Gd. Rabbah to officiate, who is not either Priest, Rabbah, or Community Chief.

In cases where Churches are licensed to perform marriages the necessary legal documents must be signed as required.

FUNERAL OR BURIAL RITE



When this Service is preceded by one in the Temple, then that part of the Service could be as follows :

OPENING HYMN.

JOSHU'S PRAYER (see p. 5).

PRAYER BY PRIEST.

READING from Bon's Book of Praise relating to the dead. *Words of comfort* by the officiating Priest.

HYMN.

The body is then taken forth and the rest of the Service is conducted at the graveside.

Priest (going before the cortège to the grave).

Whoso dieth in faith hath prepared the way for the resurrection of the soul. Now, behold, hath come the day of the soul's resurrection.

Jehovih saith : I created the earth, and fashioned it and placed it in the firmament ; and by My Presence brought forth man a living being. A corporeal body gave I him that he might learn corporeal things ; and death I made that he might rise in the firmament and inherit my etherean worlds.

Things that man seeth created I with a beginning and an end ; but the unseen I made of endless duration. Open thine eyes, O man ! There is a time of genesis, a time of childhood, a time of old age and a time of death. But the Life of Es is eternal.

Therefore thrice blessed are they who die with this faith : thrice blessed are they who, having heard, believe : for verily is the way of life made easier for them. The Life of Es is a higher call : therefore by death we enter the gates of everlasting day. Yea, to rise in the beauteous firmament unto endless resurrection. And, even as the angels in those spheres of life do rejoice, so shall we rejoice with angels, archangels, and all the glorious hosts of heaven, when death shall have been vanquished. May this faith live in us. Amen.

Then, having come to the graveside :

Our Sister (Brother) . . . having laid aside this earthly body, and having entered the spiritual worlds in a spiritual body, we bid farewell to the corporeal form, and even as it is returned to the elements from which it was builded, we glorify our Father for the purpose it hath served. He is Wisdom ; He is Love ; He is Power. In Him, by and through Him, we live, move and have our

being, for He is the Life of all life, the Soul of all souls. Amen.

Here the Assistant brings water and asperges brush, and sprinkles the grave—or if the body is to be cremated, sprinkles the coffin, saying :

With water, symbol of cleansing and the spirit of life, I consecrate this place (or receptacle) to receive (or carry) the body we now resign to the realm of the elements. Let naught defile it. Amen.

As the body is lowered, the Priest says :

Mine is the Tree of Life, for ever growing and rich in blossoms and sweet perfumes. The dead are mine: the spirits of the dead My young blossoms full of promise, speaking soul words for the glory of My heavens.

Whom I quickened into life are Mine, and I watch over them fatherly and in great wisdom; nor suffer I them to go out of being for ever. And I provide my heavenly places broad, boundless, so that the soul of man can never reach the boundary thereof. Weep not for the dead, beloved: I have places of delight for the righteous, full of rejoicing and wonderful.

O Jehovih, Thy words have spoken to us from the Sacred Writ, and as we now commit the mortal

remains of our Brother (Sister) to the earth (or elements) our minds turn in love to where he dwells in spirit. We thank Thee for the knowledge of life eternal. We thank Thee that Thou dost permit our loved ones to return to us according to Thy Holy Will. Father lead us : through Thine Angels lead, O lead us. Lead us till earth's shadows pass away. Amen.

Dust unto dust we return the
body of our Brother (Sister) to
the elements. } *Here a handful of
earth is thrown
into the grave.*

But his soul has risen as a
flower new-born into Es, } *Here a flower is
thrown into the
grave.*

And though he be dead, yet
he truly liveth. } *Here leaves of ever-
green may be thrown
into the grave.*

Though we part in sorrow we shall meet in joy.

Beloved Brethren : Our Brother (Sister) is gone : yet he hath not gone. We remember his virtues with great praise. Were not his feet swift to run errands of mercy? Were not his hands ready to do acts of kindness? Yea, were not the words of wise counsel at his tongue's end? His soul made bright the dark places of earth. He has risen as the star that rises at eventide. May grace be given us to run the race worthily. Amen.

A hymn may here be sung.

The above passage is varied in the case of a child, as follows :

Beloved Brethren, this little child hath gone from us, yet we realize that his soul is in the realms of spirit. We are reminded how the gentle Iesu of Nazareth gathered the children around Him during his earthly day, and said, " Of such is the Kingdom of Heaven."

This sweet blossom of Shalam shall flourish in the garden of spirit ; his soul shall grow in the Kingdom of Light, surrounded by all that is holy and pure. Yet shall he sometimes return to mingle with those who are loved and dear, even to those who are left behind on earth. Take comfort in this thought, O bereaved ones. Jehovih doeth all things well.

[Further words of comfort may here be used.]

Priest proceeds. O Eternal Father, we, seeking to do Thy Holy Will in all things, pray that Thy Light shall ever guide us in the right way. May, therefore, our thoughts, words and deeds at all times redound to the resurrection of him whom we have this day committed into Thy keeping, and as he returneth again and again to us, according to Thy Holy Will, and by and through

the light of Thy Holy Heavenly Councils, may our aspirations and good works aid him, and Thy Kingdom be the more blessed because of this communion.

Father, we pray that Thou wilt grant us the Peace of Thy Presence, that these our hearts' desires may be fulfilled, and Thy Kingdom come on Earth even as it is in Heaven. Amen.

Beloved Brethren, the mortal is returned to earth (or the elements) and his spirit is newborn in Heaven. Let us henceforth think of him as in heaven.

All respond. May this be so, and we remember our Brother (Sister) as in Heaven.

A hymn, such as the following, may here be sung.

With the sweet word of peace
We bid our brother go ;
Peace as a river to increase,
And ceaseless flow.

With the calm word of prayer
We earnestly commend
Our brother to Thy watchful care,
Father and Friend.

With the strong word of faith
We stay ourselves on Thee,
That Thou, O Om, in life and death
Our help shall be.

Then the bright word of hope
Shall on our parting gleam,
And tell of joys beyond the scope
Of earth-born dream.

Amen.

BENEDICTION.

Notes on the Funeral Rite.

The robes worn by the Officiating Priest, and by the Assisting Priest if of the same status, are a dark blue under-robe made after the fashion of a cassolet, and a white robe over this with short full sleeves, and reaching to just below the knees. If a head-dress is worn it should be a dark blue or black, low-crowned, rimless cap, or fez.

DEDICATION OF CHILDREN



Two candles are required for the altar, together with a small bowl of water which may be consecrated previously.

Any child under the age of fourteen may be dedicated provided that :

- (1) Both the parents (or guardians in the case of an orphan) are members of the Church, or
- (2) If only one parent is a member of the Church the other parent must state his or her agreement to the ceremony being held.
- (3) If the child has been adopted by Faithists but its parents are still living their permission for the dedication must be obtained.
- (4) If sponsors have been chosen to share the spiritual responsibility with the child's parents, they also must all be members of the Church.
Therefore, all parents, guardians and sponsors who undertake this dedication must be Faithists.

When all is in readiness the parents (and sponsors if any) take their places with the child near to the altar steps.

The priest and his assistant proceed from the vestry.

Chief (facing the altar intones) :

In the Name of Jehovih (sign) and unto Whom be all honour and glory. For he is the Life of all the living and the Soul of all souls.

For even as the sun is to the light of day, so is Jehovih to the understanding of all the living,

whereon to contemplate is the road to Everlasting Life, rising in Wisdom, Love and Power for ever. Amen.

LET US PRAY.

Eternal Father, who dost give the little children into our keeping, we pray Thee that Thy Light shall be with us indeed as we this hour dedicate this young life to Thee. May his soul be filled with love, joy and peace, and as his young mind opens, as the flower opens to the sun, may he truly turn to Thee Who art the Sun of our souls. Grant that his angel guardians shall have power, and at all times protect him from harm and danger.

May he grow into a knowledge of the angelic states and ever strive to serve Thee, cleaving unto the holy faith that is ours, and prospering where we may fail in the founding of Thy Kingdom on earth. Amen.

JOSHU'S PRAYER.

THE DECLARATION.

(All are now seated. Water is consecrated with the usual formula if this was not done before the service.)

Priest, and his assistant, then stand before the parents. He says :

In the Sacred Law it is written, Then Tae said :

“ And over these babes, which Thou hast entrusted to me, will I be as loving and true as were they mine own blood and kin, sons and daughters. According to Thy Light, which Thou mayest bestow upon me, will I raise them up to know Thee, and to be a glory in Thy Kingdom.

“ First of my teaching unto them shall be, to make them know Thee, and to remember that Thy Eye is ever upon them, and Thy hand above them, to bless them according to their wisdom, truth, love and purity.

“ And I will teach them the way of the communion of Thy Angels ; to develop them in suis and sargis. Teaching them to live for the spirit within, rather than for corpor.

“ Teaching them by books and instruments.

“ Teaching them useful trades and occupations.

“ Teaching them music and worship.

“ Teaching them dancing and gymnastics.

“ And in all things developing in them all the talents Thou hast created in them, that they may grow up to be an honour and a glory on the earth, and to rejoice because Thou hast created them alive.

“ And I will emancipate them from infancy at fourteen years of age ; and bestow upon them the

rights of man and woman, to their thoughts, words, deeds, choice, and actions.

“ Throwing upon them at that age, their responsibility unto Thee, for their thoughts, words, ideas and behaviour, as fully as I claim the same unto mine own self.”

Beloved brethren, parents, guardians and sponsors, in this solemn hour you stand before the altar of Jehovih to dedicate to Him this child (these children), that under the guidance of our Church he (they) may grow up endowed with all noble virtues, manifesting ever the light of the higher self, the All Highest within.

We are always moved to rejoice when young lives are brought to the altar and we do not withhold from them the beauties of true religion no matter what our own ideas may be.

Moreover, let it be understood that this rite is not binding upon them as Faithists after they reach the age of fourteen years, when if they so desire they can be freed from the covenants which you now make for them, in which case they shall then have full spiritual liberty.

But this rite is a dedication, and as such cannot fail to be productive of good in their young lives.

May therefore the Father's Blessing rest upon

you who now bring this child (these children) to this shrine. Amen.

Will you therefore now rise and repeat after me this vow :

O Jehovih, our Eternal Father, I now dedicate unto Thee and Thy Church this child . . . (child's full name) . . . and I will at all times train him in the ways of right doing and right thought, and lead him unto nobility of heart and mind, that he may truly grow in the Light of Kosmon to the furtherance of Thy Kingdom on Earth.

May Thy Blessing rest upon him and angels in Light ever inspire, uphold and guide him, from this time forth forever. Amen.

The assistant brings the Holy Water from the altar and the priest, dipping the first two fingers therein, makes the sign on the child's forehead, saying :

Unto Thee, O Jehovih, I dedicate this child. May Thine Angels ever protect and inspire him and may he never desire to depart from Thy Light and Thy Holy Work. Amen.

All : Amen. Amen. Amen.

Then the priest shall take the child in his hands, and facing the altar shall say :

O Thou One All Light, Father and Mother of us all, this child is presented at Thine altar and

dedicated unto Thee, being made one with us in the Light from Thyself which ever guides all who truly seek Thee. That he may ever be reminded of this solemn act and that the glory of the Kingdom be manifest within his spiritual being I do now impart unto him the spiritual name of . . . Amen.

The child is then returned to its parents, and all are seated.

SHORT EXHORTATION.

HYMN.

BENEDICTION.

RITE OF EMANCIPATION



Chief. Beloved brethren, there are some amongst us who were dedicated unto Jehovih and the Kosmon Church before they attained the age of discretion, which age since ancient days has been reckoned as fourteen years.

These young brethren were dedicated by their parents, or guardians, and sponsors who promised to train them in the Light of Jehovih's Kingdom.

It is now our duty unto both, firstly to release the parents from their covenant, secondly, to emancipate the children from the bond, who thereafter shall enter the Brotherhood under covenant of the Declaration if they so desire ; that they may henceforth walk in the Light of their own responsibility unto Jehovih.

So may they, like the awakening of Nature in the springtime of the year, awaken to a consciousness of their high calling, realising in full the measure of their responsibility in the founding of the Kingdom of Light and at last even attain to hear the Creator's Voice.

Let us pray :

[Prayer for a blessing on the young brethren.]

An elder Sister or assistant approaches with the youths and says to the Chief :

Honoured Brother, these are those who were early dedicated unto the Eternal Father and the Kosmon Church. They now come to this Rite of Emancipation, that their parents, or guardians, and sponsors may be released from their covenants, and that these who do so come, may of themselves, freely and voluntarily enter the Church under the Covenant of our Declaration, that Jehovih's Glory be enhanced in their lives, unto the founding of His Kingdom. Amen.

Chief. Children of Jehovih, ye are approaching the time in your lives when the full responsibilities of a corpor existence will have to be faced. Since childhood we have cared for you, watched over you, and you have been like flowers tended in a garden. Now we would have you understand that no longer can those who first brought you unto the altar of Jehovih be wholly responsible for your spiritual welfare. Yet in all love we would keep you near to that which has been a boon to us all ; the ministry of Jehovih's Angels, and the Kosmon Church.

Slight pause.

Chief (holding his right hand aloft) :

In the Name of Jehovih our Heavenly Father and by the power vested in me as His Minister, I declare the parents, guardians, and sponsors of these youths absolved from their Covenant of dedication. Amen.

GONG CHIMES TWELVE.

Chief (again holds right hand aloft) :

Here and now as Jehovih's Minister on behalf of His Angels and the Kosmon Church, I pronounce these young brethren released from the Covenants taken on their behalf at their dedication. Amen.

All chant : Amen. Amen. Amen.

Chief. Children of the Eternal Father, the Light of Jehovih shall remain with you e'en though you go forth. If there are any among you who desire not to take the covenant of membership, you may at this point retire and Jehovih's Blessing will still be yours. May He one day call you unto us again—in His own good time and according to His Holy Will.

[Children not taking the Declaration retire. Those desiring to enter the Church now say, in unison, led by the Elder Sister] :

“ Jehovih's Angels led us in our childhood. We

would that they should lead us still. It is our desire to enter full membership of this Church."

Chief. Then do you now recite with me the Declaration.

HYMN.

Each youth then kneels in front of the Chief, who, placing his hands on the youth's head, says :

The Blessing of Eloih (Spirit of Life Sustaining) be upon you, O Emeth, So may it be. Amen.

Afterwards : Will our new members remain seated. All others rise. Ye who have newly dedicated your lives to Jehovih, are now declared before Heaven and Earth—Faithists in Jehovih for ever. All Hail!

HYMN.

BENEDICTION.

